

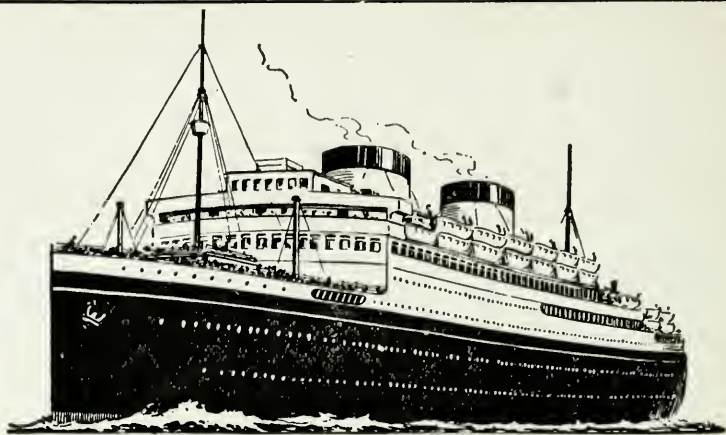
# Millennial Star



**The Hawaiian Temple**

*Here sacred ordinances are performed.*

(See page 546)



# "Britannic" "Georgic"

to New York

Britain's largest motor vessels.

Regular sailings every fortnight from  
Havre and Southampton  
Splendid modern 27,000 ton liners  
with an atmosphere of distinction  
and perfect service based on nearly  
a century's experience . . . spaciousness  
and wonderful cuisine . . . rates to  
suit all.

## **EXPRESS SERVICE**

Southampton—Cherbourg—New York

Britain's masterpiece

"QUEEN MARY"

"AQUITANIA" "BERENGARIA"

Apply to your local agent or  
Cunard White Star Ltd., Liverpool, London.

# Cunard White Star

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 35, Vol. 100

Thursday, September 1, 1938

Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN	Publisher
RICHARD R. LYMAN	Editor
MARVIN J. ASHTON	Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

*What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.—I Corinthians 9: 18*

## CONTENTS

	Page
<b>EDITORIAL—</b>	
Where Much Is Given <i>by Heber J. Grant</i> - - -	552
<b>CHURCH FEATURE—</b>	
Lives of Service <i>by Elder George F. Richards</i> - - -	546
<b>SPECIAL FEATURES—</b>	
The Soul's Fire <i>by Jeremiah Stokes</i> - - -	548
Why I Accepted Mormonism <i>by Sister Marie Smith</i> -	549
Browsings in Brief <i>by President Hugh B. Brown</i> -	550
In The Ring With Father Time <span style="padding-left: 100px;"><i>by Elder H. C. Mortensen</i></span>	551
Current Press Clippings on Mormonism - - -	557
Newcastle District Conference Scheduled - - -	547
<b>DEPARTMENT—</b>	
From the Mission Field - - - - -	559

## THIS WEEK'S COVER—

THE beautiful Hawaiian Temple graces the cover of this week's STAR. This holy edifice stands in Oahu, Hawaii, amid palm trees and sugar cane fields. On September 6th, 1842, the Prophet Joseph Smith wrote in the 128th Section of the Doctrine and Covenants an important message pertaining to temple work. (See page 546)

# Lives of Service

By ELDER GEORGE F. RICHARDS

*Of the Council of the Twelve Apostles.*

WE are not here upon the earth by chance, nor did we come to earth for the purpose of acquiring the wealth of this world or the praise and plaudits of men, or for our own personal aggrandizement, but we are here according to the plan of the Gospel of Jesus Christ, which was instituted in the councils of heaven before the world was. It involves the acceptance of certain principles and the receiving of certain ordinances, the keeping of the commandments of the Lord, the obeying of his laws, and the rendering of service to one another, to our fellowmen.

It is pure religion and undefiled to keep ourselves free from the sins of the world and to visit the widows and the fatherless in their affliction. To those who feed the hungry, clothe the naked and minister unto the needs of their fellowmen in unselfishness, their hearts going out with their alms, to such will the Lord say in the day of reckoning: "Come ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world."

But to those who have buttoned up their pockets, who have closed their hearts against the needs of their fellowmen, living entirely selfish lives, they may expect the words of the Judge of all: "Depart from me, ye cursed."

We should in very deed lose our lives in the service to our God and to our fellowmen. The greatest service that we can render, the most helpful to our fellowmen and to ourselves and to our God, is helping men and women to find out the way of life and salvation, to know what salvation is, of what it consists, and how it may be attained, and to encourage them by teaching them the word and will of the Lord, to accept of the same, and to walk in newness of life in the path which is straight and narrow, and leads unto life everlasting.

Hence we preach the Gospel at great expense to the Church it is true, but the souls of men and women cannot be valued in pounds and shillings in the cost of effort. The Gospel which we have received is the law by which all mankind are in the end to be judged, and either condemned or justified according to merit. The scriptures tell us that before the law sin was in the world, but sin is not imputed where there is no law, and that where there is no law there is no judgment, and where there is no judgment there is no condemnation.

That means that the law of the Gospel must be taught unto all men; they are to have opportunity to exercise their judgment and their agency in accepting or rejecting it, and inasmuch as many of our Father's children—many millions of them—have lived upon this earth and passed on without a knowledge of the Gospel of Jesus Christ and its saving power, the Gospel must be taught to them in the spirit world.

That is not a new doctrine, for Christ Himself, as the scrip-



tures teach us, while His body lay in the tomb went and preached to the spirits in prison, and so we believe that the faithful men and women of this Church, when they go beyond, will be engaged in that kind of work. There is no nobler work in which men or women can be employed than that of helping the unfortunate, those who are in spiritual darkness, to find the way to life eternal and encouraging them to walk therein.

On the other side this work of preaching is going on too, but there are saving ordinances of the Gospel that all mankind must receive if they will be saved, and they are administered here upon the earth by those having authority. Most of the higher ordinances are administered only in the Temples of our God. To find out these our kindred ancestors by genealogical research, and to go into the Temples of the Lord and receive for them vicariously those saving ordinances is another responsibility that rests upon us as a people, than which there is no greater, and the blessings that we receive will be according to our faithfulness in the discharging of this responsibility.

This is true religion and undefiled before the Lord. Where in all this wide world can we find a people, a working people in their religion, in their church organization, as we have in the Church of Jesus Christ of Latter-day Saints? Where can we find a people who are making the sacrifices that this people are doing, who are doing the good that this people are doing?



Elder Richards

Mormonism is a positive religion, and I say that which is in opposition to it is negative. If it were possible that the Latter-day Saints could be mistaken in their attitude that this religion of ours is a positive religion, that there are things that must be done and accomplished in order to attain salvation, principles to be accepted and ordinances to be received, service to be rendered such as the Latter-day Saints are rendering, I say, if it were possible that we could be mistaken in this thing—for we will all know at some future time with regard to salvation and its requirements, when every knee shall bow and every tongue confess that Jesus is the Christ, if not before—we would be as well off as those who take the negative attitude toward religion. But if it proves that we are right—as I am sure it will—in our claims of the things necessary in order to obtain salvation, how much better off we will be than those who have been on the negative side. So we are on the safe side, and I thank God that I have the assurance that we are on the safe side so far as understanding what salvation is and how it may be attained.

### NEWCASTLE DISTRICT CONFERENCE SCHEDULED

THE autumn conference of the Newcastle District will be held Sunday, September 4th, at Middlesbrough, in the Linthorpe Assembly Rooms, 440 Linthorpe Road. Meetings will convene at 11.00 a.m., 2.30 and 6.30 p.m. Mission authorities will be in attendance.

# The Soul's Fire

By JEREMIAH STOKES

“OUR mission was very unsatisfactory, Joseph,” said Mr. Taylor. “We could not get an interview with the Governor except in the presence of the Laws, the Higbees, the Fosters, and other apostates, including Joseph H. Jackson. These men kept interrupting us, calling us liars, and accusing us and our people of various crimes.”

“Well, John, didn’t you talk with the Governor at all?” interrupted Joseph.

“Only in the presence of these men.”

## Begin Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. The Saints, after being driven out of Missouri, establish a prosperous city at Nauvoo, but troubles continue, both within and without the organization. Several members are excommunicated, and due to their accusations the Prophet is asked to send a committee to meet with the Governor and discuss the situation. The committee returns to report.

“And what did he say?”

“He demands that you brethren who were indicted for destroying the *Expositor* surrender for trial, at Carthage.”

“You see, we were to have been tried at Carthage originally, but we obtained a change of venue and were tried here in Nauvoo,” observed the Prophet.

“And that’s the thing he resents.”

The Prophet studied a moment and then continued, “I wish, Brother Taylor, that you would notify my Brother Hyrum, Willard Richards, W. W. Phelps, Abraham C. Hodge, John L. Butler, Alpheus Cutler, and William Marks to meet here at my

home tonight at eight o’clock. I wish you two brethren to be present also.”

“We will, Joseph. And we’ll attend to it right away.”

“Very well, John.”

While the men were being notified, the Prophet addressed a letter to Governor Ford. Made a copy of it. Sealed it and dispatched a messenger to deliver it. Presently the appointed hour arrived, and the men assembled in the Prophet’s upper room.

“Brethren,” he began, “I presume John has told you briefly of the purpose of this meeting.”

And then he proceeded to relate the details of the interview with the governor at Carthage. When he had finished, he picked up a written page from the table.

(Continued on page 554)

## Why I Accepted Mormonism

By SISTER MARIE SMITH

(*Birmingham District*)

I HAVE attended churches of many different sects since I was sixteen, but I could never settle down and go to any one regularly. There were some fine points about many of their teachings, but I always felt that there was something lacking.

Just over one year ago my daughter was introduced to a young man who became her friend. I naturally wanted to know more about him, and when I found out that he belonged to the Mormon Church, I was surprised, as I had never heard of that religion before. I discovered also that he didn't smoke nor drink tea, and this led me to question him about the religion he thought so much of.

He asked this daughter and my other daughter to attend a meeting with him, which they did. They liked it so much that they kept on going, and finally asked me to go with them. They always used to say, "Mother, there's something different about these meetings, they are so homely." I decided to go and was impressed by the warm welcome that I was given. As the meeting progressed, I, too, felt that there was "something different." There was a lovely spirit there and I still feel that spirit whenever I attend a service.

One of the members of the Church invited me to come to her home whenever I wished. When the branch president asked me if I would care to hear a little more of the Latter-day Saint doctrine, she very kindly allowed us to use her home for some cottage meetings. The president brought the missionaries, and they explained the Gospel in such a clear and simple manner that I never found anything too difficult to understand.

The part of this doctrine that impressed me most was the description of the future world. I had never heard it explained so satisfactorily before. I had never heard, either, of baptism and salvation for the dead.

However, I prayed earnestly before deciding to be baptized. I wanted to feel sure that I was doing the right thing. I received this assurance, and I still feel that I did right in becoming a member of the Church. I know that it is the true Church of Jesus Christ.

I have many reasons for feeling this way. I can't say that life has gone along with a swing since I joined the Church, indeed I have had many difficulties to face, but I have learned to smile and with our Heavenly Father's help I get by. I am one hundred per cent happier since joining the Church. I have adopted the habit of praying over little troubles, things that before I had always thought unimportant. In fact I seek through prayer aid from my Father in Heaven night and morning. I believe that is why I do get by.

Through the Word of Wisdom my daughters and I are

healthier, and I do appreciate that which gives us healthy bodies and healthy minds which are so needed to digest the words of the Gospel.

But as much as anything I believe I appreciate the Relief Society organization, which is such a wonderful part of the Church. There is always a lovely spirit in the meetings, and a bond of close friendship can always be felt because there is such love and understanding among the members of the group. I feel that there is not another group that is more beneficial than this one. This ladies' organization gives women an opportunity to actively engage in religion.

My one regret is that I did not hear about the Church years ago. I feel that I have missed so much that is truly worthwhile. I used to think it was chance that brought that young Mormon our way, but now I know it was our Father's will, and I do thank Him for it.

### *Browsings in Brief*

*From the Notebook of*

**PRESIDENT HUGH B. BROWN**

THE man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground.

\* \* \*

A MAN without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs.—H. W. Beecher

\* \* \*

IN short, life is like a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard.—Theodore Roosevelt

\* \* \*

THE ladder of life is full of splinters, but they always prick the hardest when we're sliding down.

\* \* \*

THERE is no thrill equal to that which comes through being loyal to the best.

\* \* \*

THE glory of a man lies not in that he never falls or gets discouraged; the glory of a man lies in the fact that he gets up every time he falls.

\* \* \*

I SHALL put soul into my work, into every handclasp, every smile, every expression of my work.



## In The Ring With Father Time

By ELDER H. C. MORTENSEN

**A**LL the world's a Prize Ring, and all the men in the world are Prize Fighters.

From the moment the doctor announces "It's a boy" until the last round, you are in the ring and your opponent is the world's undisputed champion, Old Father Time.

You have accepted no challenge, signed no contract nor agreed on any purse. You have set no place for the fight, posted no guarantee for your appearance, nor have you received permission from any state or commission to stage the fight.

No matter how peaceful or law abiding you may be, how much you mind your own business, whether you like to fight or not, you are in the squared ring, giving or taking punches, with a scowl or a smile—for this is the Battle of the Centuries — every man's battle for life. Your chief concern is to stay in the ring as long as you can, make the best showing you can—win, lose or draw.

### The Author

**I**N this article, adapted from a radio address, Elder H. C. Mortensen cleverly points out the physical "battle" of life. Elder Mortensen, besides being active in the Church as a member of the Wells Stake presidency, is General Manager of the Deseret Gymnasium in Salt Lake City. His son, Elder H. Hooper Mortensen, is labouring in the British Mission office at the present time as Mission corresponding secretary.

Most fights with Father Time last from forty to seventy rounds, sometimes one goes to eighty, rarely to ninety, and only one in a million goes to one hundred. The number of rounds you stay in the ring and your condition when you come

out, depends on the equipment nature provided you with, the care you take of that equipment, how well you live up to the rules of the game and your determination to succeed.

The strange thing about all of Father's matches is that he does not seem particularly eager to end the fight quickly, but is willing to let you stay in for a good long bout, especially if you put up any kind of a fight. But if you are weak, out of condition, sickly, careless or untrained, he will soon put you out. Long experience has taught him all the tricks and fine points of the game. He is a good boxer, has a good knock-out punch in both fists, is fast, aggressive, and knows just when to finish the job.

From the eighteenth to the thirtieth round you are sure you will win the fight. You have all the confidence in the world, need no advice, consult no manager, doctor or trainer, care nothing for training rules and are sure he can be knocked out in any round. There's blood in your eye and you are out for

*(Continued on page 558)*

---

THURSDAY, SEPTEMBER 1, 1938

---

EDITORIAL

## Where Much Is Given

WHILE in Europe, I remember reading an article telling of a man who embraced the Gospel up in the midnight sun country of Scandinavia. He heard one of our missionaries preach on the first principles of the Gospel and bear fervent testimony regarding the divinity of the work in which we are engaged, and that Joseph Smith was a prophet of the true and living God. The man embraced the Gospel and came to Utah. He had never heard of the law of tithing, until the bishop came to him and said:

"My dear brother, you are making money and you are not paying any tithing. You should pay one-tenth of what you make to the Church."

He said: "One-tenth? Why, men do not save one-tenth of their wages. Nobody could do that."

The bishop said: "Do you believe that Joseph Smith was a prophet of God?"

"Yes, I do."

"Do you believe in the revelations in the Doctrine and Covenants?"

"Yes."

"Don't you know there is a revelation in that book to the effect that tithing is a law of God?"

And he converted him to that principle. After awhile the bishop came around again and said:

"You are not paying any Fast donations."

The man said: "Fast donations? Heavens on earth, bishop! Isn't tithing enough?"

The bishop said: "No. It does not cost you anything to pay Fast Day donations. Consult your doctor, and he will tell you that it will improve your health if you abstain from two or three meals once a month. All that we ask is that you give us at least the equivalent of the two meals and do without them, and by so doing gain spiritual growth and physical benefit. It will not cost you anything to pay Fast Day donations."

And so the man concluded to pay Fast Day donations.

Later the bishop came around and said: "We are building a ward meetinghouse."

He said: "Why, the Church ought to build the meetinghouses."

"No, they only pay one-fourth of the cost. (That is all they gave in those days.) The saints have to do three-quarters of it."

He "hemmed and hawed," but he finally came through, as he wanted a good meetinghouse in which to worship the Lord.

Soon the bishop came around again, and said: "We are building a stake house."

And the brother complained again, but he finally made a donation.

Finally his boy graduated from the Academy and the bishop said: "My dear Brother, that boy of yours has graduated from the Academy, is well informed, is an intelligent, fine young man, a good Latter-day Saint. I am going to send his name in to the President of the Church as worthy to go on a mission, and you will have to pay about six or seven pounds a month to support him."

He said: "That settles it, bishop. That is the straw that breaks the camel's back. I expected that boy to earn fifteen or twenty pounds a month to help me out. I have given him an education, and I expected something in return. I want to say to you that he can go on a mission, and I am willing to give up the fifteen or twenty pounds that he could earn, but I will not pay one single pound to support him on a mission. The Church can have him for nothing, but they have got to send him and maintain him on a mission."

The bishop said: "Let's change the subject."

So they talked for an hour or more about different things. The bishop kept leading him on and on, and finally he got to telling of the cold, hard country from which he had come; how difficult it was to make a bare living in the midnight sun country of Scandinavia, and he told the bishop how grateful he was that the Gospel of Jesus Christ had found him; that he now had a fine home here, and how prosperous he had become, and what a wonderful blessing financially the Gospel had been to him.

The bishop said: "By the way, my dear friend, whom do you love more than anybody else in all the world except your own family and your own flesh and blood?"

"Why, bishop, I love more than anyone else the man who came away up to the cold country of the midnight sun and brought to me the Gospel of Jesus Christ."

"By the way," said the bishop, "wouldn't you like somebody to love your boy just like that?"

He said: "Bishop, you have beaten me fairly and squarely. The boy can go."

I rejoice in the fact that the Gospel of Jesus Christ touches the hearts of men and causes them to make sacrifices. What is the Gospel? It is the plan of life and salvation. It is that which is of more value than life itself. No wonder we are ready and willing to make sacrifices for the Gospel, when we realize what it means if we live it. And there is one thing about contributing our money for meetinghouses, temples and other things—we grow in the spirit and testimony of the Gospel, and I do not believe that we are ever poorer financially. I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out blessings upon us of a spiritual nature, which are of far greater value than temporal things. But I believe He also gives us blessings of a temporal nature. I know in my heart that we grow financially, spiritually, and in every way as Latter-day Saints by doing our duty.—**HEBER J. GRANT**

## THE SOUL'S FIRE

(Continued from page 548)

"I have sent the Governor this letter," he said, "and dispatched it today. It reads as follows:

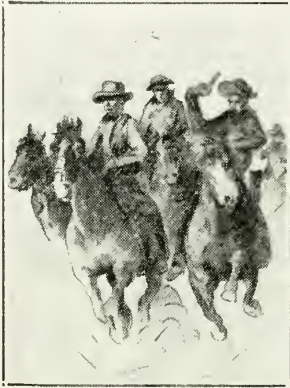
"To his Excellency,

"Thomas Ford, Governor of Illinois,

"Sir: I will submit to arrest and go before any justice in the state, excepting Thomas Morrison; or I will appear before the circuit court. I direct your attention to the violated promises made to us in Missouri, and you know a 'burnt child dreads the fire.' Carthage is the known seat of a blood-thirsty mob that has threatened to take our lives, and I hope you will see the justification in our refusal to go to Carthage to be butchered."

Dropping the hand that held the paper to his knee, he added, "There is no justice—no mercy here, brethren."

For several moments no one in the room spoke. No one had a thought that would shed a ray of light upon the all-consuming question or offer a meagre spark of hope for the men involved.



*"The governor's posse came into the city to arrest the Prophet."*

At length, the Prophet said, "I can see but one possible solution. They want Hyrum and me out of the way. If we are gone, the mob will be satisfied. Tonight we can cross the river. Brother Phelps can take our families to Cincinnati, and all will be well. Porter can row us across and return with horses, after dark tomorrow, and we then can journey to the West."

The men nodded their heads in assent. "Yes, Joseph," they agreed, "that is probably the best way."

There were no other suggestions offered, and so the necessary details to carry out the Prophet's plans were then arranged. Accordingly that night, Joseph Smith, his brother Hyrum, Doctor Willard Richards, and Porter Rockwell met upon the east bank of the murky Mississippi. It was midnight, as dark as pitch except for the faint light that came from the stars. The air was balmy, for it was summer and the latter part of June. The refugees were without lights and had to grope their way through the tall grass that covered the marshy ground on which they walked, towards a secluded spot up the river where Porter knew a boat was anchored. With considerable difficulty they reached the spot. Rockwell untied the rope and steadied the wobbly craft, while the men got in. With his passengers safe, he himself climbed in, and then, sticking an oar in the mud, he gave the thing a push out into the sluggish stream. They went, silently, regretfully, sorrowfully, feeling a growing uneasiness as the shore receded and the river's greater depths were reached.

At length the pilot delivered his charges to a safe landing, recrossed the river, and returned to the Prophet's house.

"Are they safely over, Porter?" Emma anxiously asked, as



she opened the door.

"Yes, they're all right, Emma. I'll let the other women know, and then I must arrange for horses. I've got to take them over tomorrow night."

"You're so untiring, Porter, in your faithfulness. Oftentimes I wonder just how we could manage without you. Well, we couldn't that's all. And I do wish we might do something for you in return."

"I always get my reward, Emma, for everything I do for you and the Prophet—in the joy of doing. I only wish I could do more."

"And I am afraid, Porter, that's all the compensation you'll ever receive from us."

While the man was meditating for the moment, Mrs. Smith inquired, "Are you sure you will be able to get horses, Porter?"

"Yes, I think so. And I must be about it. Good night, Emma," he answered. "I'll see you again tomorrow."

"Good night, Porter, and thank you so very much."

At ten o'clock the next morning, the governor's posse came in to the city to arrest the Prophet. They rode up to his house; the captain dismounted and started towards the door. Porter had not yet returned; and Emma was alone with the children. She saw the men through the window, and her eyes followed the officer as he alighted and came towards the house. For a moment her heart stopped beating. Every bit of colour left her face, her blood chilled, and she felt herself growing weak, dizzy—sinking. The loud rap at the door saved her from giving way to a feeling of fear that was overpowering. Somehow she managed to get to the door.

As she opened it, the man inquired, "Is Joseph Smith here?"

"No. He isn't."

"Where is he?"

"I don't know."

"Will he be back soon?"

"I don't know."

"Today?"

"I don't know."

"Will he ever return?" he asked gruffly.

"I don't—kn——," she stammered, before her strength utterly failed, before everything grew dark, and before she fell unconscious upon the floor.

The officer whirled upon his heel and rejoined his men. He knew that the woman was not telling all she knew, but he could see that there was nothing more he could learn from her—not then, at any rate.

Porter was several blocks away, returning with three horses, when he saw the force enter the city. He recognized them as military men and surmised the purpose of their errand; and so he went up a side street, where he gained a position from

which he could follow their course, unobserved. He watched their movements, under cover, and saw them draw up to Joseph's home. He waited until they had gone and were out of the way, and then he rushed to the house. He knew Emma was alone and would be frightened. He stabled the horses and walked quickly toward the house from the rear. Before he reached the door, the frantic screams of children fell upon his ears. He rushed in, and there upon the floor lay the mother, limp and apparently lifeless, totally oblivious to the distracted cries of her little ones, who hovered over her.

He gathered the woman up in his arms and laid her tenderly upon the bed, at the same time directing the little girl to bring some water.

As he bathed the mother's face with a hand that could better grip an oar or wield a gun than moisten the cheeks of a sick woman, he tried to allay the fears of the children about him.

"What did you tell the officers, Emma?" asked Porter, when at last she was able to speak.

"They asked me——"

Her eyes suddenly caught sight of three men coming along the walk. "There's Brother Hiram Kimball," she observed.

"It is; and Lorenzo Wasson and Reynolds Cahoon are with him. I wonder what they want."

"Go to the door, will you, Porter, and ask them in?"

"Come in, brethren. We're a little upset, as you see," he apologized. "The officers were just here for Joseph, and Emma's ill. She fainted when the men asked for him. I'm glad you've come, for I'm anxious about Hyrum's family. I'll go over and see them now, while you brethren are here."

"Very well, Porter. We'll wait until you return," said Wasson.

"I know it must have been an awful shock, Emma," observed Mr. Kimball, as he sat down.

With great courage she fought back the gathering tears and endeavoured to control her emotions.

"It is hard," said Kimball, "but I think there are better days ahead, maybe nearer than we realize."

She shook her head. "No, I am afraid not. It doesn't look like it, not with Governor Ford's demand for the men to go to Carthage," she replied.

"And that's the point, Emma," the man reasoned. "Things would look brighter if we could get Joseph released through the courts on the Governor's demand."

"Maybe so," she agreed, hopelessly, too weak and too much bewildered to weigh the suggestion seriously.

"That's the only way out, Emma. Joseph can't run away. We've talked with the officers, and they say they will remain in Nauvoo until they get him, even if it takes years to do it. We believe he should return and submit to trial. After all, it is the only honourable thing to do. If he doesn't surrender, they will follow him and shoot him on sight as a fugitive. This must not be."

*(To be continued next week)*

## Current Press Clippings on Mormonism

**C**URRENT clippings from British presses during the past few days have brought unusually fine comments on Mormonism and the activities of the missionaries of the Mormon Church. Through the general behaviour of British Mormons, the missionaries in general, baseball teams, basketball teams and the Millennial Chorus, people of Britain are daily seeing the fruits of Mormonism.

On Thursday, August 25th, on the editorial page of the *Daily Express*, world's largest daily net sale newspaper, this comment was made after discussing the Salt Flats of Utah where Captain George Eyston the day previous drove his gigantic racer 347-miles-an-hour.

**"Utah, perhaps, will remain more firmly in history as the scene of a slow journey rather than a 347-miles-an-hour car dash. That was nearly a hundred years ago, when the Mormons dragged their heavily-loaded wagons across wide prairies and rugged mountains into the valley of the Great Salt Lake. The faith of the Mormons, which began in ridicule, now stands in dignity and respect. They have created a worthy and useful institution whose members do good by teaching and by example of their upright lives."**

*Cavalcade*, British news magazine, in the Saturday, August 27th issue, ran a two-column article and picture of the British Baseball Champions, a team composed entirely of Mormon elders. The following is an excerpt from the article:

**" . . . For physical fitness is part of the Mormon religion. No true Mormon would dream of smoking, touching any form of alcohol, and in consequence they are the fittest and one of the most vital religious groups in the world. In this country they run a baseball team which topped British Baseball League table last season. In the North the fame of this team of young Mormons, styled Rochdale Greys, spread to such an extent that their matches were often watched by crowds of 5,000 people.**

**" . . . Sixteen young Americans have been invited by the Norwich authorities to coach the Norwich Youth Movement in basketball, help to form the teams in the district. Result: By day they are basketball coaches, by night travel around the district holding meetings, preaching, organizing community hymn-singing. Besides these sixteen young men there are Mormon missionaries all over England, preaching their creed of brotherly love and Anglo-American friendship, slating excessive alcoholic consumption.**

**"Each year has seen a steady growth in the numbers of Mormons in this country. Since they arrived in this country one hundred years ago they have had to fight against blind prejudice brought about by untrue stories circulated about the polygamous inclinations of the Mormons."—M. J. A.**

## IN THE RING WITH FATHER TIME

*(Continued from page 551)*

a kill as you rush in with wild swings, right crosses, upper cuts and a great assortment of haymakers, any one of which should end the battle.

But somehow the "old fellow" weathers the storm, blocks the haymakers, ducks the swings, absorbs all you can land, hands back a few good punches on the jaw, a stiff poke on the nose, and generally seems to be as fresh and strong as he was in the first round, while you find yourself stalling and clinching and trying to hold on until the bell. A lot of sureness has gone at the end of that thirtieth round.

As the fortieth round progresses the old man seems to detect your weak points. He knows you have been smoking. He forces the fighting, keeps you running around the ring, and with your wind gone, soon has you over the ropes. You have been drinking, have no vitality and are in poor condition generally. He quickly drives you to the ropes with lefts and rights, and all that saves you from a knock-out is the gong. That was an easy round for him, but a tough one for you.

When you reach the fiftieth round you begin to wonder whether or not you are ever going to put him out. You don't seem to have quite the confidence in yourself and your punches. Your wind is not as good as it was a few rounds back, your legs wobble and your muscles do not respond with the same speed. Your eyesight is not so good and there is not the same co-ordination between brain and muscle. Generally speaking you are somewhat on the fence. But you have not yet given up and are sure you will still be able to land that knock-out. But the old fellow guards against that surprise and stalls it off with his usual perfect defence.

By the sixtieth round you begin to feel that if you can manage to stay in the ring and on your feet you will be doing pretty well. You are perfectly content to take it easy, you do not force the fighting. You are slow to leave your corner, do a lot of sparring, stalling and clinching. You cast appealing eyes toward the referee and quite often call for a foul. You drop to your knees and wait for the count of nine every time he lands. You protest that he hit below the belt, but the referee orders the fight to go on. The master boxer just waits and smiles. He knows the end is very near. You are glad to get into your corner at the end of this round.

With the aid of trainers and seconds you shuffle out for the seventieth round. You would like to stay on your feet this round as he might drop his guard and your chance to put one over might come. You do not feel like matching punches and are beginning to have greater respect for the man in the other corner. You realize more than ever that your training has been irregular, your condition bad. Instead of being in the pink of condition you have been pitifully weak and stale—in fact the old man seems to pity you and hesitates to finish the job. However, the bell sounds, you are in the middle of the ring, the crowd yells for a finish. When consciousness returns



the fight is over, you are in an ambulance on the road to the hospital, with the hearse following close behind.

After the last round Father Time jumped over the ropes and into his dressing room with hardly a scratch. A shower, a quick rub down and he is ready to take on the next challenger. He looks as if he had just come in from a short run in the country. His eyes sparkle, his cheeks are red and he shows every evidence of perfect condition. When asked how he maintains such marvellous condition he says that he lives simply, keeps close to nature, eats wholesome food only, does not use tobacco, does not drink liquor, tea or coffee, keeps regular working and sleeping hours and has no worries. He declares that he is ready for the ring and waiting to take on all comers.

With John Citizen there is a different story. With great difficulty the doctors revived him. He was completely down and out. His face was battered and bruised, one eye closed, lips cut and swollen, miserable defeat written all over his face. He readily conceded that Time was a better man and said no one could stand against such strength and endurance.

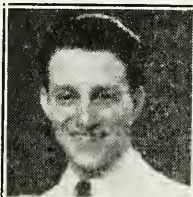
He had not employed the same methods of training and was not in the same condition as Father Time. He might have been more consistent in his training and mode of living so that he could have made a better showing and put up a better fight. He warned all challengers for the world's championship to profit by his experience and keep mentally awake and physically fit, for, said he, "The race is not to the swift nor the battle to the strong, but he that endures to he end."

### *From the Mission Field*

#### Departing Missionaries—



Elder Rainey



Elder Keddington

Elder William W. Rainey, who has laboured in Sheffield, Birmingham, and Liverpool Districts, was honourably released on Wednesday, August 24th, and will return to his home in Los Angeles, California.

Elder A. Burt Keddington, who has spent his full mission as a member of the Millennial Chorus,

being conductor of the group since August 3rd, 1937, was honourably released on Sunday, August 28th, and will return to his home in Salt Lake City, Utah.

#### Doings in the Districts—

**HULL**—The Grimsby Branch Sunday School outing was held at Louth on Saturday, August 13th. Games and sporting events were the diversions of the afternoon, following which refreshments were served to 60 members and friends. Officers of the Sunday School were in charge of the affair.

A farewell social in honour of Elders Charles W. Hailes and Bryant H. Croft was held Tuesday, August 16th, at the home of Sister Ada Reynolds. Games and refreshments were enjoyed by those in attendance.

LONDON—The M.I.A. organizations of Southwest Branch sponsored an outing to Regents Park on Saturday, August 13th. Softball was played during the afternoon, followed by refreshments, which were provided by Sister Agnes P. Wallace and Brother Reginald R. Brown. After a memory test competition the group made their way to the open-air theatre and viewed Shakespeare's "As You Like It."

NEWCASTLE — A day of special meetings developing the theme of "The Message of the Ages," was sponsored by the Skelton Branch on Sunday, August 14th, at the Liberal Association Hall in Redcar. The afternoon session was conducted by Brother Sydney Featherstone, first counsellor of the branch. Brother William Mitchell, Sister Nellie B. H. Rudd and Brother Featherstone were the speakers, and Sister Kathleen A. Featherstone sang a solo, accompanied by Sister Faith Mitchell. Branch President Thomas Rudd conducted the evening meeting, with Elder George S. Walker as principal speaker. Musical numbers were given by Sister Featherstone, Sister Rudd, and Brother Featherstone.

The Millennial Chorus were guests of Sunderland Branch at a social in the branch hall recently. Sisters Gladys Quayle and Irene Maxwell directed various games, Sister Marjorie Cuthbertson recited a monologue and the Chorus sang several numbers. Refreshments were provided by the members and served by the Relief Society.

Sunderland, South Shields and Gateshead Branches collaborated on a Sunset service at Marsden Grotto on Wednesday, August 17th, with the Millennial Chorus in attendance. Talks were given by Elders William G. Woffinden and Aldon J. Anderson, and several numbers were sung by the Chorus. Sister Gladys Quayle, Y.W.M.I.A. supervisor, arranged the meeting.

NORWICH—On Wednesday, August 17th, a social was held in the Norwich Branch chapel to raise funds for the annual Sunday School outing. Group participation in games, and a programme presented by the Elders and members of the Y.W. M.I.A. were the activities of the evening. The following Saturday, August 20th, the members of the branch journeyed to Great Yarmouth for the outing. Following the activities, refreshments were served to them by the members of Great Yarmouth branch at their hall. Brother Bert Martin, Sunday School superintendent, with Sisters Lily Drew and Florrie Fitts, counsellors, and Brother William T. Rayner, secretary, had charge of both the socials.

SHEFFIELD—A farewell social was held recently for Elders Bryant H. Croft and William W. Rainey at Doncaster Branch. Following the social activities, the elders were presented with cutlery sets as a token of friendship from the members of the branch.

A camp-fire supper party was sponsored by the Doncaster Branch M.I.A. on Thursday, August 18th. Community singing followed the outdoor refreshments.

On Sunday, August 21st, Elder William D. Wagstaff was sustained president of Doncaster Branch, with Brother Frank Smith as first counsellor and clerk and Brother Cyril Burton as second counsellor.

WELSH—Merthyr Tydfil Branch held its annual Sunday School outing on Wednesday, August 10th, at Barry Island. Luncheon was served to the group at the Merrie Friar's Cafe. Games on the sand and swimming in the ocean, followed in the evening by races for young and old, were the activities. As a conclusion to the day's festivities, Brother Wally Perry led the group in singing some of the favourite old songs. Brother Walter Pullman, branch president, arranged the outing.

## DEATH

GOUNDRY — Sister Eliza Jane Wiseman Goundry, 62, of Gateshead Branch, Newcastle District, died on Wednesday, July 27th, and was buried at Pelton Cemetery following

a service in the home. Sister Goundry has been associated with the Church practically all her life, being baptized at the age of eight.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsbury:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Str.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllanfraith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
\*14, Oliver Street,  
Redcar, Yorks.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

‡—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

†—2.30 p.m.



# To NEW YORK



*Sailings from Southampton Docks*

The Famous Favourites

**WASHINGTON**

Sept. 9 & Oct. 7

**MANHATTAN**

Sept. 23 & Oct. 21

The Popular "Presidents"

**HARDING**

Sept. 16 & Oct. 14

**ROOSEVELT**

Sept. 30 & Oct. 28

ONE-CLASS ONLY SERVICES

Every Friday, London direct to New York Alternate  
Fridays, Liverpool via Belfast to Boston and New York.

## UNITED STATES LINES

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Koyal 6677)  
And All Authorised Agents